

1949



THE A. M. E. ZION QUARTERLY REVIEW



Bishop Benjamin Garland Shaw

Bishop William J. Walls

Bishop John W. Martin

Bishop Cameron Chesterfield Alleyne

Mrs. Ola M. Martin



The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor

P. O. Box 146, Bedford, Pa.

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FOREWORD

In the General Conference of 1924 five men were elevated to the high office of Bishop of the A. M. E. Zion Church. They were all young men, consecrated and well prepared. They were destined for great leadership. They were elected in the following order: Bishop Benjamin Garland Shaw, Bishop E. D. W. Jones, Bishop William Jacob Walls, Bishop John W. Martin, and Bishop Cameron Chesterfield Alleyne.

Bishop Jones passed on after eleven years of service. The four others have been spared to the church, and come to this Silver Anniversary of their work.

This period of twenty-five years marks one of the greatest epochs of church extension and expansion in the history of the denomination. New societies have been organized, churches built and large, commodious churches have been bought. We salute these heralds of the Cross on this significant occasion, and pray that their lives may be spared for years for counsel and direction.

One Episcopal Missionary Supervisor has come down through the years of these Bishops and we hail Mrs. Ola M. Martin, the first missionary supervisor to have served so long.

Robert Farley Fisher

General Secretary

African M. E. Zion Church

Washington, D. C.

BISHOP BENJAMIN GARLAND SHAW

Bishop Benjamin Garland Shaw was born in Pope, Mississippi August 26, 1878, the son of Charles and Bridget Shaw. He was educated at Philander Smith College, Little Rock, Arkansas and has received degrees from the Louisville Medical College (1907), and Livingstone College, Salisbury, North Carolina (1911). He began his active ministry in 1898 and continued in the traveling connection as pastor and evangelist until his election to the bishopric in 1924.

Bishop Shaw has held charges in Cotton Plant, Miss.; Payne Chapel, Little Rock, Ark.; Hood Temple, Evansville, Indiana; and Metropolitan Church, St. Louis. In this last church significant success was achieved, success of lasting merit which is reflected in the leadership of that church today.

In 1920 Bishop Shaw was made the Director of the Bureau of Evangelism. He held this position until 1924. He is considered today one of the leading evangelists of the race.

In recent years Bishop Shaw has been able to establish three organizations which have claimed denominational wide note: the old Goler (re-building) Church and New Goler (purchase) in Winston-Salem and the Clement Memorial in Charlotte.

At the present time Bishop Shaw presides over the Western North Carolina, North Alabama, Blue Ridge, South Georgia and Georgia Conferences.

"Livingstone is to be our last word in education and that word must mean everything."—Bishop J. W. Martin in his closing address as Education Secretary.

"Salvation is a glorious word and that word is the most glorious of all words through the ages. Jesus Christ is the salvation of the world."—Bishop B. G. Shaw in his final report as connectional evangelist in 1924.

These statements appear in the Comprehensive Catechism edited by Bishop E. D. W. Jones.

BISHOP WILLIAM J. WALLS

William Jacob Walls, Bishop of the A. M. E. Zion Church, was born in Chimney Rock, Rutherford County, North Carolina, on May 8, 1885, the son of Edward and Hattie (Edgerton) Walls, and the grandson of John and Patsey Edgerton. He was educated at Allen Industrial School of the Methodist Episcopal Church, Asheville, North Carolina and attended Livingstone College, Salisbury, North Carolina, receiving his A. B. degree in 1908 and the D. D. in 1913. He studied at Columbia University where he majored in Journalism and Philosophy. In 1939 he received his A. M. degree from the University of Chicago, having studied under Dr. W. C. Bower and many others.

Bishop Walls began his public ministry as a boy evangelist on September 10, 1889 and preached in practically every section of the country. He pastored at Cleveland, North Carolina from 1905 to 1907; Lincolnton, North Carolina, 1908-1913 and Broadway Temple, Louisville, Ky., where he built the present church, from 1913-1920. In 1916 he entertained the General Conference of the Denomination in this church.

On leaving Broadway Temple he was elected editor of the Star of Zion, the denominational weekly. He placed this paper on exchange with leading religious journals and tripled its circulation. In 1924 he was elected to the bishopric of the A.M.E. Zion Church when the General sessions were held at Indianapolis, Ind.

The activities of Bishop Walls, since becoming a bishop, have been many and varied. He has always taken an interest in the affairs of the church from an interdenominational standpoint. In 1928 he was the Fraternal Messenger to the General Conference of the Methodist Episcopal Church in session at Kansas City. As early as 1918, however, he had been our Fraternal Representative to the Methodist Episcopal South General Conference held in Atlanta, Ga. On two occasions he has been appointed by his church to represent it in Ecumenical Conferences of Methodism. He has traveled abroad extensively attending world gatherings and studying international conditions. He is at present one of the guiding forces of the World Council of Churches, having returned from abroad in this connection in August of this year. A member of the International Council of Religious Education, The Federal Council of Churches of Christ in America, the National Commission of Race Relations of Y. M. C. A. and Churches while it existed, a National director of the National Association for the Advancement of Colored People, he nevertheless found time to guide the Sesqui-centennial celebration of his denomination in 1946.

At the present time Bishop Walls presides over the New England,

New York, Western New York and Allegheny Conferences.

Many individuals wonder just where Bishop Walls can find the energy for his many tasks. While he is a trustee of Garmon Theological Seminary, he finds time to not only serve as chairman of the Board for Livingstone College but to spearhead the annual fund-raising drive of that institution. Time and time again he has been found in the fight for better race relations, attending important meetings, visiting the president, speaking out against bigotry, etc. And yet, all Zion knows him as an exponent of effective evangelism.

At the present time, Bishop Walls is in the midst of an expansion program which seeks to recapture and further the work begun by Bishop George L. Blackwell in the Allegheny Conference. In addition he is going ahead with the rehabilitation and rebuilding of the Harriet Tubman Home in the Western New York Conference. In the New York Conference he has seen three signal moves; the purchase of the church in the Bronx, the establishment of the church in the state's capital, Albany and the purchase and debt clearing of the magnificent structure in Brooklyn (the First Church, under the leadership of Dr. W. O. Carrington.) In the New England Conference the purchase of the church in Springfield, Mass., has been the crowning achievement. At the same time steady and sure progress has been made at Barber Camp, as one of the recreational centers of the Zion Church.

Bishop Walls is the author of the book *Joseph Charles Price, Educator and Race Leader*.

"Adventure, adversity, disappointment, disaster, deliverance, have lighted new flames of faith in my soul. I know, yes, I know, God is. I have felt the challenge of mighty undertakings. I have caught sight of a promised land now inhabited by giants and the road to conquest strewn with thorns and difficulties. A million voices rise from throats of ebony, reminding us of our kinship and informing us of our responsibility. We have put our hands to the plow of African Redemption and we dare not look back. We have opened our mouths to the Lord and we cannot recall the vows thus registered. Africa must be redeemed."—Bishop Cameron Chesterfield Alleyne on his return from the mission field in 1928.

BISHOP JOHN WILLIAM MARTIN

In that class of 1924 five men of different temperament were elected. Bishop John W. Martin was known as the philosopher of the group. Few people in the A. M. E. Zion Church will ever forget his unique way of telling people fundamental truths and great principles. For example, Bishop Martin has the idea that in the making of appointments the reports of Presiding Elders, Pastors and Delegates, mean something; and in many instances whether or not the minister returns depends on these evaluations. So often he tells his ministers, "I can't make people want you, that's your job." But once people want the minister, you can depend upon it, Bishop Martin respects their wishes and desires.

Born, June 30, 1879, in Russell County, Virginia, near Lebanon, much of this keen philosophy for which he is known, was inherited from his mother Nancy. His father, Cornelius, was an industrious man who worked hard to take care of twelve full brothers and sisters of the Bishop, and three half-sisters and one half-brother. A coincidence is that his mother's maiden name also was Martin. Nancy Martin proved to be an excellent director of destiny for her children and soon after her marriage and the birth of their children insisted upon the family moving from Virginia to Johnson City, Tenn. "Where," she said, "my children can get schooling."

Bishop Martin attended Langston High School, Johnson City, Tenn., and after graduation matriculated at Lincoln University, Penna.; taking both the college and seminary work there. Later after he was made a Bishop, he spent two years in Post-Graduate study at the University of Southern California at Los Angeles. At one time the entire Martin family was in school at this University; the Bishop, his wife, and daughter, LaVerne. Since, Bishop Martin has received more than the usual number of honorary degrees from various institutions.

After his graduation from Lincoln University, J. W. Martin was appointed to the pastorate of St. Mark Church, (now Walters Chapel), in Indianapolis, Indiana. It was here that he met and married Ola M. Ecton, and it was here that his daughter Ione LaVerne Martin was born. It was here in Indianapolis that he was elected to the Bishopric.

While serving St. Mark Church, Indianapolis, Bishop George W. Clinton insisted that the Rev. J. W. Martin become head of Atkinson College, Madisonville, Kentucky, where he remained for the next ten years.

In 1916 when the General Conference met in Louisville, Kentucky, by popular demand, the Rev. Martin became a candidate for the Secretary of Education of his denomination. On the first ballot, while none were elected, Rev. Martin led in the total number of votes. On the second ballot he was elected.

When the General Conference met in 1920, so successful had been the new Secretary of Education, that he was elected by acclamation; two other candidates, the Rev. James P. Foote and the Rev. R. S. Oden moving and seconding the nomination.

Two laymen, Dr. W. O. Taylor and Mr. Charlie Hayes, championed the election of John W. Martin for the Bishopric; and so it was that in 1924 when the General Conference met in Indianapolis he was elected on the third ballot along with Bishop W. J. Walls.

His first assignment as a Bishop was to the Pacific Coast and Demerara, South America. In 1928 he was assigned Missouri and Michigan along with the Pacific Coast. The South American work was placed in another district. He was sent again to the Pacific Coast and Michigan in 1932; Missouri was placed in another district and South Carolina was added.

In 1944 he was assigned to Ohio, Cape Fear, and Michigan; and in 1948 was given North Carolina.

It is hard to say just where the most successful work of Bishop Martin has taken place. It is a matter of record, however, that most of the churches on the Pacific Coast were founded and grew to strong stature under his leadership. In the Michigan conference so many churches have been either strengthened or founded, under his direction, that it is hard to select any for mention here. All Zion knows of the work at St. Paul, Detroit, and Walters in Chicago.

His twenty-five years have been rich in achievements.

"Christian Education is a most indispensable element in the progress and civilization of the world. The world must be abreast if not in advance of the time. It occurs to me that this imperative feature of the work of the church is second only to personal consecration."—Dr. Joseph Charles Price in Comprehensive Catechism, Bishop E. D. W. Jones.

BISHOP CAMERON CHESTERFIELD ALLEYNE

Bishop Cameron Chesterfield Alleyne was born September 3, 1880 in Bridgetown, Barbadoes, British West Indies. He is the son of Robert Henry and Amelia (Clarke) Alleyne. He was educated at Naprima College, Port Au Spain, Trinidad, British West Indies, having matriculated there between 1889 and 1903. He attended Tuskegee Institute in Alabama in 1903-04 and received his A. M. degree from Livingstone College, Salisbury, North Carolina in 1915. Howard University honored him with a degree in 1924 (D. D.), and Wilberforce did the same in 1942.

He was married to Annie Lucile Washington of Charlotte, North Carolina June 29, 1905. Mrs. Alleyne departed this life soon after the General Conference of May 1944. Since that time Bishop Alleyne has married the former Bettylee Roberts, daughter of Reverend and Mrs. F. Thomas Roberts.

Bishop Alleyne was ordained deacon in the African M. E. Zion Church in 1904 and elder the following year. He has pastored in several of our leading churches including Anniston, Alabama (1904-05); St. Elmo, Tenn., (1905-1908); John Wesley, Washington, D. C. (1908-12); Providence, Rhode Island, (1912-16); Grace Church, Charlotte, North Carolina, (1916-17); New Rochelle, New York (1917-24).

Bishop Alleyne was elected to the Editorship of the A.M.E. Zion Quarterly Review in the General Conference of 1916 and served in that capacity until 1924 when he was consecrated a bishop of his denomination.

The work of Bishop Alleyne has been both colorful and pioneering. Most outstanding of his efforts from a denominational point of view, no doubt, has been his activities on the foreign field. He was resident Bishop in West Africa from 1924-28. Through his efforts renewed interest was manifested in this great segment of the denominational work. Since returning home he has been keenly interested in education not only in Africa but in South America as well. Since that time he has also served as Chairman of the Foreign Missions Board, directing the over-all program of the church.

Most phenomenal has been the Home Missions program which Bishop Alleyne has promoted in the conferences over which he presides here at home. Major success has been achieved in the Philadelphia and Baltimore Conference where new church buildings and organizations have been established in Philadelphia and Chester, Penna., Baltimore and Salisbury, Maryland and Washington, D. C. The Peter Williams Church (a memorial to one of the great founders of the denomination)

in Philadelphia, the Robinson Church, Chester, the new building of Trinity Church, Washington as well as St. Lucille of the same city, are all outstanding examples of his work. In addition, new church buildings have been acquired in Orange, New Jersey and Roanoke, Virginia, under his leadership.

Bishop Alleyne is the author of the following books: "Gold Coast at A Glance", "The Women's Home and Foreign Missionary Society" and "Highways that Lead to God."

At the present time Bishop Alleyne presides over the Philadelphia and Baltimore, the New Jersey and the Tennessee Conferences.

GENERAL SECRETARIES OF THE A. M. E. ZION CHURCH

George Collins, a layman, elected in 1799, signed our charter, the agreement with the M. E. Church, wrote the preamble to our first Discipline, acted as Bishop Rush's scribe in writing our first history and served in this capacity until his death in 1850. Rev. William F. Butler elected in 1868. Rev. J. A. Jones, 1872. Dr. William Howard Day, 1876, served only a portion of the time and was succeeded by Rev. C. R. Harris in the quadrennium. In 1880, Rev. Harris was elected both General Secretary and General Steward. These offices were separated in 1884, and Dr. C. C. Petty was elected General Secretary. In 1888, Dr. D. W. Howard Day was again elected and served until his death in 1901, at which time Dr. G. L. Blackwell succeeded him. He held the office until 1908, when Dr. M. D. Lee was elected. He served until 1918, when at the Council in Chicago of 1918 Dr. F. M. Jacobs was elected by the Board of Bishops. Dr. H. C. Weeden followed him in 1928—From a Comprehensive Catechism of the A. M. E. Zion Church and Other Things You Should Know by Bishop E. D. W. Jones.

In the last issue of the A. M. E. Zion Quarterly Review, page 80, we would like to make the following corrections: Greenville College is no longer a connectional school while Johnson Rural High School is now known as Johnson Memorial Institute. Walter's Institute is now known as Walter's Southland. We regret that the foot notes did not follow the pages as they should. This latter fault was due to the impossibility of close printing supervision.

OLA M. MARTIN

One of the significant things about this Silver Anniversary is that for the first time in Zion Methodism a Supervisor has been privileged to serve a quarter of a century. Mrs. Ola Martin has seen great strides in the history of our Foreign Missions Movement. She could well write a story of a period of phenomenal growth never equalled in our church's history.

Mrs. Ola M. Martin was born in Greencastle, Indiana, the child of George and Mollie Ecton; the former passing just last March, her mother having died in 1920. When this child was nine months old the family moved to Indianapolis and connected themselves with Jones Tabernacle, where their great contribution to the spiritual life of that church is still recognized. It was here that the young girl, Ola Ecton, attended the grade and high school, completing the latter. It was here that she was married to the Rev. John W. Martin, and it was here that their child lone LaVerne was born.

When Rev. Martin was assigned to Atkinson College, she became the Matron of this institution and continued her education. After the election of Rev. Martin as Secretary of Education, the Martin family moved to St. Louis, where they lived until 1924. Having been assigned to the supervision of the Pacific Coast, the family moved to the far west, where Mrs. Martin became active in social and civic affairs of the area. She became the Basileus of Sigma Chapter Alpha Kappa Alpha Sorority and served as the delegate to the Boule held at Los Angeles and Chicago.

Mrs. Martin, in the twenty-five years she has served as Supervisor, at one time or another, has directed the missionary destinies of the Southwest Rocky Mountain, Oregon, Washington, California, Pe Dee, Missouri, Ohio, Cape Fear, South Carolina, Palmetto, and North Carolina Conferences. She holds the unique distinction of presiding over the Michigan Conference for twenty-one of her twenty-five years.

When the Sixtieth Anniversary Celebration was held in Montgomery, Alabama, Mrs. Ola Martin was chairman of the effort. More than \$4,-300.00 was cleared at this celebration and the Board of Foreign Missions added enough to this sum to total \$5,000.00. With this amount a bond was purchased for the African Girls School. Bishop and Mrs. Alleyne had just returned from the African work and their deep interest brought about this Board action. This was one of the few meetings held to which everybody paid his or her own expenses.

Mrs. Martin has been identified with many outstanding efforts including that having to do with the Headquarters Building; in fact she was the chairman of this housing committee. During the Sesqui-Centennial she was the Chairman of the Devising Contest at which young people from

all over the country participated in a grand oratorical meeting. This project, little as it is known, cleared more money than any other effort of the Sesqui-Centennial. Mrs. Martin has refused any major responsibility in the Golden-Diamond Jubilee, nevertheless, she is intensely interested in the drive to secure \$50,000 for the fourteen African Schools.

For twenty-five years Mrs. Ola M. Martin has supervised the missionaries of her district without a break and without a rest, and in that time no conference has ever fallen short of its apportionment; but rather they have reported more than the amount requested. This year, for example, more than \$4,000 has been raised under her supervision; this including the report from the North Carolina Conference.

"The Corporation aforesaid and their successors forever, be, and shall have and hold the said building called Zion and all other churches which are now or shall become the property of the Corporation, in trust for the religious use of our African Brethren and the descendants of the African race."—From the Articles of Agreement with the M. E. Church, 1800.

"The Goal of Yesterday is but the starting point of today."—Dr. H. R. Stitt.

"The A. M. E. Zion Church stands for freedom within and without. She is absolutely committed to personal rights and untrammelled opinion. By this policy she has built institutions and facilitated progress."—Bishop W. J. Walls before the General Conference of 1924.

The above are excerpts from The Comprehensive Catechism by Bishop E. D. W. Jones.

A TRIBUTE TO THE CLASS OF 1924**By James Clair Taylor****Bishop Tenth Episcopal District**

NOTE: This address was delivered before the 103rd session of the Allegheny Annual Conference by Bishop James Clair Taylor as a part of the Silver (25 years as a bishop) Golden (50 years as a preacher) anniversary of Bishop W. J. Walls. Bishop Taylor presides over the 10th Episcopal District.

We, the members of the Class of 1948, salute the Class of 1924!

I am deeply grateful for the privilege and honor of sharing with the Allegheny Conference this occasion on which you are honoring one of the members of The Class of illustrious leaders of our denomination.

Twenty-five years ago I attended the General Conference at Indianapolis, Ind., as a delegate representing one of the African Conferences. Responding to the careful guidance of the late Bishop Josiah S. Caldwell, who was responsible for my "election", and gave my interest in the future of the A. M. E. Zion Church leads to follow, I voted for three of the five men elected in 1924. Philip Guedalla, author of "The Hundred Years," says in his author's note in that volume, "To write a history of the hundred years between 1837 and 1937, in full would be a despairing enterprise for anything short of a syndicate of centipedes with a pen in every hand." For me to mention all the achievements of the Class of 1924 would be an equally despairing task with my limited manual equipment. I cannot compress within the compass of my talk tonight all the significant achievements of this class, so I have attempted to throw a light bridge of selected achievements across the chasm of twenty-five years. These contributions will point up the character and worth of the members of that Class.

I presume you would expect my message to be a kind of sermon. I hope however it will not be exactly like the kind of sermon Dr. Halford Luccock told about in a lecture one day. He said, his sermons looked "like Monday's wash—a number of odd and unrelated items suspended from a single line of text." The items I shall present to you tonight may be odd, but they will be related, I promise.

In 1924 we were six years removed from World War I, but we were unconsciously on our way towards World War II. We had fought and won a war "to make the world safe for Democracy." But "thinking war, planning war, and waging war is an exhausting and humanly disintegrating business." Reinhold Niebuhur was reminding us that "The sickness of faith in our day may be the senility which precedes death; on the other hand, it may be a specific malady which time and thought can cure." Pitrim Sorokin was telling us . . . "we are seemingly between two epochs;

the dying sensate culture of our magnificent yesterday and the coming ideational culture of the creative tomorrow. We are living, thinking, acting at the end of a brilliant six-hundred-year-long sensate day. The oblique rays of the sun still illumine the glory of the passing epoch . . . The night of the transitory period begins to loom before us with its nightmares, frightening shadows and heart-rending horrors."

These statements were written at about the same time The Class of 1924 was elected. We can see, now, that it was a good Providence that matched the men of that class to that hour when the religious and social horizon was beclouded. Extensive cultural changes were in progress in the United States in those years between the end of World War I and the worldwide economic depression, which struck with suddenness at the end of the 1920s. Then came that series of wars which coalesced into what we have called World War II, which has set in motion even more radical changes.

These twenty-five years have been marked by revolutions and cultural changes deeper and more widespread than mankind had ever known. We go back in memory to that day when five young men—but one of them fifty years of age, and one less than forty years of age—assumed the duties of the office of a bishop. They were welcomed by their seniors and a denomination conscious of the implications for Zion of the world-girdling transformations that were taking place, who implored for them strength to discharge their duties. It seemed that they were placed by a kind Providence operating through the choices of the General Conference, in a sphere in which all the faculties and affections with which they were endowed would be expected to act and unfold, freely and vigorously and beneficially to themselves and the great denomination they and their colleagues had been chosen to lead.

For the first time in one hundred twenty eight years five bishops were elected. Another significant aspect of that election was that the three main emphases of Methodism were represented by these men: Preaching—two pastors and an evangelist at large; Education—a college president; Literature—two editors. All of these men had felt the attraction of the office of a bishop, a thirst for it followed them as they patiently labored to furnish themselves for the good work. They knew they would be expected to look beyond the prevalent opinions in the Church, not to follow the beaten path. They knew conditions in our world demanded a mobilization of the forces of religion and social redemption led by Christian statesmanship. They knew, too, that their first concern must be to face many difficulties of which the origins lay many years back. This they must do with creativity, initiative, and moral enterprise, driven by an inward call to their courage and faith.

Bishop Charles Brent once said, that in choosing leaders you must always remember "Your expectation tempers the course of your leaders when they have been elected. If we have a low conception of their duty, we shall probably get from them a low degree of achievement." If the class of 1924 was tempted to say, as did Pope Leo X. "Now, let us enjoy the papacy," their course was tempered by what they did know the Church expected of them. They knew that we expected them to work for us. They went about their work knowing the Zion tradition had to be revitalized and become once again the passionate creed it was when the Church was young. They were in love with it, enthusiastic over it, on fire with zeal for it.

Our people were still on the move, in one of the greatest migrations this country has ever known. We were not expanding our work in the centers to which our people were going, as rapidly as the need demanded. Now they were challenged to demonstrate a capacity and purpose to come to grips with issues of major importance and institute procedures required to resolve those issues. The tendency of the age, in all its movements, was to expansion, to diffusion, to universality. They knew they were not expected to put the clock back, but to wind it up and get it going, set by the high destiny which was hidden in the mind of the Almighty when Peter Williams, James Varick, Abraham Thompson, Francis Jacobs, Thomas Sipkins, and others, signed the birth certificate of the African Methodist Episcopal Zion Church.

Let us look for a moment at the only one of the group who is not visible tonight. He has gone to that World of which he carried deep in his heart so rich an earnest and pledge. He is not wholly gone, though; not gone in heart, not gone in influence, for his thoughts remain in his works, and his memory is laid up as a sacred treasure in many minds. Bishop E. D. W. Jones was a son of the seventh bishop of the A.M.E. Zion Church. He was a master of the forensic art. The human spirit has a way of multiplying itself in those to whom it is made known. He is still working for Zion in another room of our father's many roomed house. (Let us pause a moment in silence in his memory.)

I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and, like a thought
Slipt out of mind, it vanished and was lost.

Yet to the helmsman standing at the wheel
Broad seas still stretched beneath the gliding keel,
Disaster? Change? He felt no slightest sign,
Nor dreamed he of that far horizon line.

So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
On level seas, nor mark the unknown bound;
We call it death—to them 'tis life beyond.

—Author Unknown

One member of the Class of 1924 is temporarily debilitated. He was our first resident bishop to Africa. Parenthetically, it is my judgment that had we kept a bishop resident in Africa from 1924 until now, the status of our African work would be very different from what it is today. Further, it is my judgment that it would be more honest to bow out of Africa than to try to administer our missionary program there on the excursion plan. Returning to America Bishop Alleyne devoted his thought and energies and skills to expanding our work in the areas he has superintended. He has done a phenomenal job of expansion. We salute this preacher, missionary, author, and pray for his speedy recovery.

Bishop Benjamin G. Shaw is a passionate, dynamic preacher, with an evangelistic emphasis. For four years he was an Evangelist at large, and during those years, he tells us, thousands of new members were added to A.M.E. Zion churches under the inspiration of his messages. Perhaps his greatest single contribution as a bishop is the New Goler Church at Winston Salem. He has pioneered in Home Missions areas, gained a beachhead for the A.M.E. Zion Church in Savannah and giving us our first new church in Charlotte, N. C. in more than twenty five years.

Bishop John W. Martin, philosopher and wit, whose observations as he traveled throughout the connection as Secretary of Education gave him insights into denominational needs, has made a rich contribution to our Zion. I am told that more than one half of all the churches we have on the Pacific Coast were acquired while he was our first resident bishop in that area. He is a steady, painstaking, ruggedly honest administrator. He has never been known to default on a denominational obligation. He has added prestige, respect, and dignity, and a new sense of deep-seated responsibility to the office of bishop in the A.M.E. Zion Church.

Bishop William J. Walls came to the Bishopic with a record of solid achievement behind him which is known in almost every Zion household. All over this country people recall "the boy preacher" from Livingstone College. I think his greatest single pre-bishop achievement was the erection of our great Broadway Temple at Louisville, which is still the most impressive symbol of the vitality of the A.M.E. Zion Church, erected by us, south of Pittsburgh, from the Atlantic to the Pacific. Today he is known as a great churchman, orator, author, Christian statesman, Ambassador from the A.M.E. Zion Church to the World Council of Churches,

member of the Central Committee of that body, representative of the A. M. E. Zion Church in a score of national and international bodies. Three years ago when this denomination celebrated its sesquicentennial his colleagues turned to him to guide the church in a fitting celebration of one hundred fifty years of unbroken history. I was one who felt at that time that he should reduce his administrative load in order that he might devote his energies to writing a complete history of the A.M.E. Zion Church. Just three years before he completed a *Life of Joseph Charles Price* which deserves a wider reading, and I trust will go into another edition. In the meantime he has rehabilitated churches in Home Mission areas, purchased churches in centers where the A.M.E. Zion Church had never operated before: Albany, N. Y., The Bronx, Springfield, Mass., where we had been on a mission level for years, to name only a few places.

The substance of some of Editor Walls editorials is still in our memories. He insisted that leaders of the Church are not to be viewed with a malignant jealousy; but they ought to be inspected with a watchful eye. Their virtues and services are to be rewarded with generous praise, and their arts and usurpations should be exposed with fearless sincerity to the indignation of an injured denomination. At Oakland, Cal., his message rings in my ears tonight—in a fighting speech, he urged men to exercise the right to speak openly and freely, knowing that this Church cannot move forward with a leadership gagged, servile, and submissive. He said "The greatest menace to the A.M.E. Zion Church is weaklings." How closely those words nestle up to the thinking of Harry Overstreet, in his recent book, *"The Mature Mind"*, in which he says, "The greatest menace to society is persons whose influence is adult, but whose responses and motives are infantile." Dr. Johnson once said of John Wesley, "He is a man of great views, great faith, and great energies." In the class of 1924 we have "men of great views, great faith, and great energies."

Add up all the achievements I have mentioned and you have only a fraction of the total contribution of this illustrious Class of Bishops during the past twenty five years. In 1924 our denomination adopted the Budget System. It has been largely a responsibility of the Class of 1924 to make it work. During this period we have witnessed the rehabilitation or purchasing of churches in cities where we had never been established, of Livingstone College, the payment of long-standing mortgages, building the saving of churches which might have been lost if we had not had a leadership committed to the high purposes of our denomination.

These men have not come up with cut and dried answers, but have prayed for illumination in times of crisis—for the light by which to walk with purpose and direction, and a wisdom through which they have been led to know what is essential for concrete progress toward the vision by which this denomination lives. They have learned that leaders should

not follow the obvious but less glorious ends of money, applause, and self-gratification.

John Wesley once prayed, "Keep thou our feet that we stagger not in the uneven movements of these days." These are indeed days characterized by "uneven movements". Dr. Paul Sherer writes, "Humanity is plagued, pestered, harried, badgered by its own soul, heckled out of its comforts, chafed out of its peace." These "uneven movements" are reflected in the Church—In the African Methodist Episcopal Zion Church. Dr. Gaius Glenn Atkins reminds us that "Lives today are poorer than they should be in highroads which lead toward the Kingdom of God and which the great causes of Jesus may freely employ. We become instead a maze of little crossing paths and roads leading nowhere, and the ideals and loyalties which express themselves through lives so confused are constantly undoing each the work of the other."

We have been pushed into an entirely new world—"a world of new realities, of infinitely new possibilities even beyond the imagination of yesterday." This time demands a wisdom beyond our present wisdom. We cannot go about the solution of the problems of today's world with the restrictions, the prejudices, and the attitudes of yesterday, however well they have already served us. Integrity of purpose, such as the Class of 1924 exhibited when it assumed the duties of the office of a bishop is greatly needed—integrity of purpose evidenced by a willingness to learn, and by the desire to increase one's serviceability. We have come to another new epoch in our history. The approach of a new epoch terrifies some and fills others with exhilaration. There is a danger that even a bishop, after twenty five years of success, twenty five years of dignity and honor, may find his heart dulled for the battle that is still to be waged on so many fronts. We still expect the Class of 1924 to be living symbols to engage the loyalties and evoke the energies of a trusting denomination; to set standards and courageous and farsighted leadership as would inspire rising leaders to equip themselves to meet Zion's grave, new responsibilities.

The A.M.E. Zion Church must extend her borders and enlarge her ministry. Our relative position among Negro denominations is changing not in our favor. Let us come to terms with that sobering fact. We are needing the thrill of our tradition to rouse us to something more than an injection of dollars into the arteries of the A.M.E. Zion Church, vitally necessary as that is. We face again one of the decisive moments in our history, What we do now—or leave undone—will largely decide whether or not we shall be a significant force in the life of our people. This age is the result, the issue, of all former ages. All are pouring influences into it. The struggles, passions, discoveries, of all former times survive in their influences on the present moment.

Ye men of Zion, who inherit
Rights that cost your sires their blood,
Yours is Varick's, Rush's, Hood's, Price's, glory.

When Peter the Great set out to build a new capital conditions seemed hopelessly unfavorable. The region beside being open to floods, offered nothing but swamps in which to lay the foundations. There was no stone, no wood to be had. Workmen were lacking. The doubters pointed out the contrast between the obstacles and the resources. Peter replied, "Get to work!" And he built the city.

Preachers and members of our churches, with depressed morale, looking across the country, see many facts which tempt them to discouragement. In one state where we have only four little mission churches a sister denomination has nine annual conferences, one of which dips over an international boundary. A bishop suggested twenty years ago that we withdraw from that state. In a metropolitan city where we do not have a church building a sister denomination, younger than we are, has two presiding elders' districts. In a section of the country where three fourths of our people live we are weakest. But none of these things need dismay us. As I stand here tonight, our hearts are thrilled as we hear from four different areas of our denomination the steady clarion call of four combined voices, augmented by a fifth that seems to be calling from a distance—five voices with a service record of one hundred eleven years, but still striving to make a maximum contribution to the African Methodist Episcopal Church. Throw all your energies into the task of causing to emerge in the new order a new Zion. "Get to work."

WHY THE CHURCH IS LOSING ITS HOLD ON THE PEOPLE

by Bishop E. D. V. Jones

Is the church annihilating itself from the world, or is the world growing so rapidly into an investigation of the heretofore willingly accepted doctrines of the Church, that nothing but positive truth will satisfy and nothing but that the church makes reasonable, will be believed? What is it? The Church or the world? Where is the fault? We all admit that something is wrong; that the church does not hold sway its former mastery over the world which is now a world, not of simple credulity of spiritual things, but a world willing, ready and waiting to believe and accept when the Church founds its invitation and doctrines on reason. The increased facilities for advanced learning of things spiritual, has at least put the Church to the necessity of not only thundering its beliefs to be religiously entertained, but to the task of protecting them, defending them against the virility of attacks of most powerful, organized wisdom. While the Negro church as yet, may not have reached the stage where onslaught is made upon any of its special doctrines (and yet that time will come, and its near approach is plainly indicated by the audacious unorthodox questionings of its youthful intellects) still the Negro church does feel that it is losing its hold upon the intelligence of the race, and indeed all classes, and its most successful appeal is made to the less intelligent, either through the channels of official clergy respect, or by appeals to passions and religious emotions which must fade as the time bell of intelligence and riper, richer experience tolls the death knell of ignorance.

We have loved the emotionalism in the black man's religious devotions, but we must denounce his utter failure in being guided by his emotions to adhere faithfully to the simplest rules of christian ethics.

Emotionalism in fact has no part in creedal ecclesiasticism, and certainly it has no standing in the tutorship of our blessed Lord. It has been accepted by us as an expression of zeal because a host of people never had nor cultivated any other medium of expressing religious fervor and conviction. But that time is so rapidly passing when emotionalism is an expression of the true vitality of the church, that sacred publications are appealing for its return; ministers who do not read aright the changing signs of a changed day, are complaining about the decadence of quiet the reign of worship pendemoniums in the name of high spirituality. With all of this ado, the church is not getting back to the old old time religion, while earnest strides are systematically going on to time fires of the fathers, but farther away from its scenes, to a higher sensible conception of true service, real devotion, solemn worship, hearing God not in whirlwind sermons, bursting earthquakes and tearing,

crashing tornadoes, but in the still small voice of love and the stiller whispers of deeper consciousness.

It is said when emotionalism dies in our religious worship the church dies. It is this fact which gives us alarm, because of its rapid and sure demise. It is dying. Some noted and valuable exponents are still living, but they are growing fewer and fewer every day. In fact we can not hope to hold on to the religious fervor as indulged by the fathers. It is going—gone. If this then is, as it has been the basis of church success, and this very basis is crumbling, what will the Church do and substitute for its loss?

We do not and can not reach the cultured and active thoughtful through physical excitement. And too this culture as it should and as is its destiny, is eating its place into the circle of old time religionists; so that they too are presenting a dignified appearance of inquiry after solid profound truth and are themselves convinced that the times have changed.

Must the church go down, lose its mighty influence over the rising generation, or will it face boldly the condition as it exists, not as some want it to exist, and meet the fact as it is, and make preparation not only to be equal to the emergency, but forever present a higher ideal of Christianity so that in the church there will always be an aspiring and inspiring attraction and incentive for each succeeding thought elevating generation.

The Church must not go down. It is folly and historically untrue for our blind zeal to argue that it can not go down. It has dragged along the lowest depths. Its priesthood has been despised and rejected. Its altars have been torn down and its sacred halls have been debased. It is our privilege and duty to keep the Negro church from the wrecking shallows.

We have tried social and civil activities, Institutional centers, and these have failed as substitutes for vital permeating Christianity and as strengthening church elemental forces.

For this, where is the solution? Emotionalism in our life and worship will be met by the rapidly advancing and refined few in search of exalted ideals, ideas and truths; and also by the steady growth of a prepared ministry and an acceptance of the higher standards and broader, deeper, realities of the Christianity of the kingdom.

The truth always to bear in mind in seeking for a solution, is, that in the church, the chasm is ever widening between the valuable enthusiasm of the fathers, and the earnest modern yearning after a more inspiring and hallowed impressive religious service.

Now the requirements for a prepared ministry is conclusively one of

our greatest needs, but the church makes its greatest mistake in depending upon the intelligence of its clergy as presenting the only sure and best reason for its progress.

Has the church nothing more substantial and assuring within itself to offer, to attract, to hold sway over the world than its priests? Is the clergy the power or is not the church which includes the clergy the greater and in fact the only power? It is folly and a shift of responsibilities to blame the ministry, prepared or not, for all the faults and failures of the church.

Man's highest and only real motive in connecting with the cause of Christianity is not the idolizing of the priesthood, but the lovable, useful, inspiring service to be found in the inherent efficiency of the church. If the church is not drawing and satisfying men to and with the eminent standard of Christianity, then the fault and the conflict is with the church. It is evidently not. What then is one of the causes?

The church founded upon a broad religious spirit of democracy does not in these days of signs, or rapid return to the true principles of its establishment, allow liberty and freedom in the exercise of man's dominant conscious relationship with God.

The minds of men are cramped by the church's teachings of a strict adherence to laws, dogmas. The irreligionist knows this and he does not believe that the teachings of our Lord are enslaving. He seeks personal, conscious, religious liberty. Therefore he passes by the creedal church. He satisfies himself in a Christianity outside the pales of the church. He works for God in other organizations and in other societies. Taxation is not his drawback, for his alliance with these other organizations requires taxation. He finds to his surprise that the Christianity of cheer, of consistency, of perfect satisfaction, of reason is not taught by the creedal church of today. The conscientious find themselves face to face with the fact that they can not live the Christianity of the church of today. Their environment revolts. Their training draws them away and they seek through other chambers a personal God, who is not hidden from their earnest supplications after truth behind dogmatic barriers and obsolete religious philosophies, but who shows himself "altogether lovely," approachable and submissively human.

For many ages the Church has based its right to exist and propagate on the surety of the creeds. It has gone so far in its rules regulating individual living, to determine by its theology what is sin and what is not. It has gone still further and authoritatively construed its scriptural interpretations to meet the demands and drastic measures of its doctrines.

Modern thought will not accept a Christianity of archaic philosophic

interpretation. Creeds do not determine sin. Observance of these dictums does not make righteousness. There is a higher law than creeds. The individual and the spirit make that law.

Of course the Church must have creeds, but it is clear to all minds that "the test of any religious doctrine is, whether it can be translated into life." It matters not how the doctrine is supported by ecclesiasticism, or how the life of the fathers have reveled in it, or what fires it may have kindled in the early development of Christianity, it is useless to these ages, these times, unless it supports and inspires a higher, better and larger living in these modern perplexities. Jesus Christ did not lay down binding and arbitrary rules of individual conduct. He laid down something better and necessarily more elastic, "determinative principles." Yea, a plan of the rules of life through and for all generations. The plan never changes or varies. The rules are constantly undergoing alterations as the soul of man is liberated from one enslavement after another; and doctrines obsolete by the mere fact of their unadaptability are superseded by other living, growing, developing truths, which like the wild forked lightnings domesticated and made to serve the exalted and ever freeing psychic activities. The plan of Jesus Christ was based on the principle that the motive power of the world is spiritual and that the highest end of life was to attain unity and harmony of the spirit. How are we to attain to this unity of the spirit? Surely not by council laws, nor through the maize of dogmas formulated by other minds for other centuries, other living environments, other controlling philosophies and sacerdotal hobbies, but through direct decrees of this great and good central source of all pure motive and action, the spirit. This spirit has no throne but is subject to no subject or object and no medium save consciousness and personality. This spirit is person and communicates personality, which is as Philip Brooks says, "Conscious relationship with God." This in turn produces individual responsibility, which after all is the dynamic potentiality of the Christianity of the kingdom.

We contend indeed for the faith once delivered to the saints. What is that but a living faith? O for a living faith, dominizing, compelling, a present day living faith, sustaining, satisfying every present day longing for the advancing soul who feels his moral accountability and the ever advancing philosophic world.

The purpose of the revelation of Jesus Christ was to present to the world a concrete example of a human being completely filled with the spirit and who continues to live a perfect life according to the decrees of the spirit. Not creedal obedience of doctrinal interpretations, but decrees of the spirit to man. Now do these decrees come to the same life the same way in all ages? The answer is evident they do not. It is the same spirit who decreed the life of Elijah to the rugged exercise of pro-

phetic authority and that is the plan through all human history. It is likewise the same spirit operating on similar lines with the same plan who decreed the life of Paul in his day to work under the empire and swaying influence of grace. The rules of life between that of Elijah and Paul are immeasurably distant and distinct, but it is the same purpose, actuating both to harmony with the spirit, and it is the same plan, a conscious rule of action for every responsible character.

Must the rules of the church whereby men are determined Christians or not be changed? Put them to the test of present day practical living and they fall or rise of their own weight of bearing upon a life. Leave the mind however open to the interpretations of the revelations of the spirit, and this freedom will produce the sorts of Christian character the church is so urgently desiring. This too will give the individual searcher after a satisfying life a freedom to interpret doctrines liberally and according to modern thought.

Do not harness us with the punishment of the faults of all the ages. Let us face our own and provide for their eliminations.

Finally the church teaches a Christianity that no one lives, and a life that it, itself does not fulfill. It is a powerful hypocritical machinery turning out unceasingly products of its kind. What is the remedy?

Simplify the interpretations of our creeds so that in the very vow of acceptance we do not begin our beginner with his first great evil. Christianize modern thought culture and society, by teaching a religion of vitality, of help, of succor, or comfort, of joy, of perfect satisfaction. Feed the soul. Yea more, inspire the soul. Give it a purpose with all its limitations that it can attain and honestly strive after because it is attainable. Help men to find one of God's great causes in which he absolves himself. Exalt the sublime thought "that the will of the spiritual world is revealed in man:" and therefore we have personality energized and influenced by an abiding personal presence.

Then the church we pray, we hope will make itself a lively flame in the world's great moral conflagrations in which its every unit will be a spark.

LUTHER AND ZWINGLI**FOREWORD**

Probably at no time in the history of the world has there ever occurred a revolution which incorporated into its make-up such a general cross-section of humanity, as did that of the sixteenth century. Swift, violent, almost unheard of, yet inevitable, the Reformation swept down on a corrupt world causing the staunchest of institutions to feel the shock of undercurrent opinions. Truly, at this time, a world began to awaken from its slumbering age and to manifest an interest in surrounding conditions. The Renaissance had accomplished merely a revival of slumbering arts but in the new move can be noted a decided attempt to overthrow hindering obstacles and restraining beliefs which heretofore made of man an unquestioning individual. Contrary to public thinking, it has never died, as a far-reaching, hidden spirit of progress, but continues to exert influence over the thoughts of the civilized human race of the present age.

The struggle of the yet infant religion, Christianity, which saw the Bishop of Rome finally emerge victorious and supreme over the Bishops of the East-Mediterranean, had no sooner quieted itself into a semblance of lasting religious peace when internal decay became more and more strongly evident. The Dark Ages had seen virtual stagnation of civilization. With only the feeble light of the Monasteries left to foster those ideas and beliefs which had taken man years to evolve. From the time of the fall of Rome and the coming of the Vandals, the Ostrogoths and Lombards; from the time of the "rise" or the "swelling" of the Crescent symbol of the Mohammed faith, to the close of the period immediately preceding the Renaissance, Christianity was on the defensive. It was with just cause, therefore, that decadence set in, corruption became rampant and the Reformation was occasioned.

The greatest underlying cause of reason for the success of the Reformation was the disappearance of the theory "The Justification by Faith". Corruptness of the Catholic Church had advanced to such a degree that the people were openly led to believe that faith was not necessary for forgiveness. Deeds, contrary to moral and religious codes, could be enacted without fear of actual punishment if only the sanction or forgiveness of the Church was obtained. In doing away with the theory "Justification by Faith" religion lost its chief purpose and effect. This was the tool used by the Mystics and the Waldenses against prevailing dogmas of the Church.

Theories, beliefs, ideas are never built up in a day. The ideas of Luther and Zwingli were products of decades of sound reasoning and judgment. Behind the Reformation, like mythical guardians of faith stand

today, as ever, the Mystics and Walderses who, alone of a great world defied and criticised the greatest existing institution of the time, the Roman Catholic Church. To say they were non-religious would be wrong, for after all their main desire was to get a clearer understanding of the relationship between God and man. Wycliffe, Huss, and others, therefore, are the pioneers in Protestant theories of religion. They are the real background of the story, while Luther and Zwingli, together with Calvin, Knox and LaFerve are but the gleaners of the field and the organizers of beliefs.

When Luther began to expound his theories at Wittenberg, probably no one, not even himself, thought of the widespread revolution it would cause. The same is true of Zwingli. In the main, both caught the same idea at almost the same time; Luther however, encountered an altogether different sort of opposition than Zwingli. Of the two tasks, one peculiar to each of the men, Zwingli's was no doubt the harder. He appealed to the reasoning factors of his free country men while Luther, living in an oligarchy, enjoyed the much easier task of influencing a dissatisfied ruling class to see the flaws in an over-bearing chaotic church.

*Probably the first open demonstration of either of the leaders, Luther and Zwingli, on their doctrinal stand, so far as the pre-Reformation was concerned, was Luther's first thesis on "The Old Adam and Grace" in which the "Old Adam" is called the Vanity of vanities and Jesus Christ is said to be the only discernor and judge of our merits. In concluding the disputation, open attack on the Roman Catholic custom of the use of Saints was made when the young priest-teacher declared "All is possible by Christ to the believer and it is superstitious to seek for other help, either in man's will or in the Saints." In July 1517 at the instance of Staupitz, Luther was asked to preach at Dresden in the Castle-Chapel on the feast of St. James the Elder. This was the second step in pre-Reformation doctrine organization by Luther. The main theme of his sermon was the "Justification by Faith". With two exceptions the discourse of the truth, was badly accepted. This proved that even some of the ruling class were not ready for the true Reformation.

After his return to Wittenberg, Luther started on another pre-Reformation work. This time the disputation dealt with free will, whether as Pelagius and others had said, liberty of loving God and doing good was possessed of each man, or, as Luther contended this "liberty" was a gift of God, was a question. In fact this is a side-issue of the Reformation, but one thing of lasting effect which it did bring about, was the "snapping of the numerous bonds with which the hierarchy had bound men's minds."

In part the thesis said, "It is false that the will, left to itself, can

do good as well as evil or do naught but evil," and therefore, "it is not in the power of man's will to choose or reject whatever is offered it.

The true outbreak of the Revolution came with the renewal of the selling or Indulgences in Germany. In these states the Pope had delegated Tetzels representative. In Switzerland Samson took charge. Probably no greater deception could have been practiced anywhere.

LUTHER AND ZWINGLI, A CONTRAST

In this age when men and women are confronted with the urgent desire for knowledge there comes into their efforts a new, alluring element demanding a deeper understanding of movements and of history in general. The popular request of the time is for human endeavor to attempt not to look upon movements themselves but rather to search for the underlying causes and spirits back of them. The question "why has this been done?" or "why do these conditions exist?" have, in this modern day of thought, liberated the pent-up energies of students and scholars alike. The result has been a new respect for the generations of a century and of centuries ago, and a keener interest in the happenings of those epochs.

The Reformation came simultaneously with the movements of colonization and conquests of Spain, Portugal and England. This fact can lay claim to but one parentage, the Reformation.

Religion has played a varied part in the history of mankind. It has served both as a deterrent and as an incentive. It has fostered learning and has retarded it. It has dominated political destinies of nations and has in turn been dominated. It has created opinion and destroyed it. And today, it is uppermost in the minds of a human universe, both civilized and pagan, alike. Modern free thought, modern ideologies can lay claim to but one parentage, the Reformation.

In this brief resume of those turbulent times known as the Reformation there is no attempt to cover the subject thoroughly but there is an effort to deal with the guiding lights of the movement, Luther and Zwingli. Unlike characters, yet with one purpose, with one belief as to the past, they held varied ones as to the future.

The spirits of Luther and Zwingli still dominate every Protestant faith in existence today. The warlike attitude of Zwingli has left men and women still fighting for the furtherance of their beliefs. The intolerance of Luther is exhibited in the petty denominational jealousies of the present. Still, with all the faults and flaws exhibited by both Luther and

Zwingli one can do little else but marvel at the boldness and the devoutness of purpose exhibited by these two men. They were vehicles of the hour, priests, who, fostering the ideas of free thought allowed themselves to be virgin clay in the hands of the progressive intelligence of the age. They were men who capitalized so to speak, on the rising tide of public attitude, and encouraged by the hearty support given, rushed on to crown their efforts with success. At the outset neither realized the magnitude of the task undertaken. It appears, at present, there rests a question whether, if realization had been present, their consciences would have still urged them on. Luther, more than Zwingli found "straddling the fence" actually impossible, goaded as he was on the one side by the ultra-radicalism of Erasmus and on the other by the stiff rebukes of Von Eck. Zwingli, on the other hand, lived in the only free territory in Europe. Liberty has been a cherished possession of all Swiss peoples and it was this semi-spirit of democracy exhibited at that early period which nourished Zwinglian Protestantism.

The Lutheran Church, today, is the third largest Christian body in the world. In sections of the world, it has lost ground materially, still it is a potent factor in both Europe and America. Zwinglianism, or the "Reformed" doctrine has been rather restricted in growth. Nevertheless it is still a thriving growing denomination, even more so than some others of a more recent history.

By far the outstanding hero of the Reformation was Martin Luther, a monk of the Augustinian order (See Martin Luther, A Reformation Portrait by Charles G. Stubbs, A. M. E. Zion Quarterly Review, Vol. LVIII, No. 4) and later priest and teacher at the University of Wittenberg. Called by some the "tragedy of his age" he thoroughly exemplified that statement. At the same time he enacted the role of hero bringing a new world of thought to human minds. A man, loving his church, honoring its precepts, yet criticizing its corruptness, he stood out pre-eminently as the leader of his age. Courageous, true to his beliefs, he defied the church and the emperor of the Holy Roman Empire, the supreme authorities of all Europe. And yet, with all his virtues, he exhibited certain traits which prevent one from accepting him at his face value. The actions against which he so ardently fought his Mother church, returned later to dominate his own career and to cast over him a pall of condemnation sponsored by not only his contemporaries but by men who lived to take up the work of world evangelism later. His belief that tolerance of religious views was a right of Lutherans only has had influence not only over the growth of Lutheranism and Zwinglianism but over Methodists, Presbyterians, and Episcopal sects as well. The one gesture of Luther, ignoring the hand of Zwingli, has been a greater handicap of Christianity than any other single force. With all the noble,

substantiated beliefs of this pioneer of Protestantism, with all his wisdom and integrity, we can say with due justification, Luther in no great measure, exemplified the teachings of Christianity, in that he was just as narrow, just as intolerant, just as conceited, as the early Jews of Palestine, and, later, the Catholic Church at Rome.

Yet, there was an excuse for him. The selfishness so exhibited was not peculiar to Luther or any other great leader of the time. It had come with the beginnings of religion itself and has continued ever since.

Ten minutes walk from Waldhaus in the Toggenburg Valley of Switzerland, there was born on January 1, 1484 in the famous Elizabeth House the future leader of the Protestant Reformation in Switzerland and South Germany. The circumstances surrounding his birth were rather conducive to the development of such a personage who was destined to sit with Luther as a joint ruler over the destinies of all Europe. His father, a well-to-do farmer, raised flocks of sheep and herds of cattle. It was to this industry or vocation that three of Hurih Zwingli's younger brothers and two of his older ones, turned. Zwingli, therefore, could be said to have grown up in the midst of nature. It is this dominating tone that existed so colorfully to temper the life and works of this great minister of Zurich.

When Zwingli was three years old his father moved to Wesen, situated on the Lake of Walsenstadt. It was here that the elder Zwingli was promoted to the office of Dekan or Superintendent. Soon after, Urich or Hudrick Zwingli entered upon his educational career by attending the parish school taught by his uncle. In 1494, chiefly at the instigation of this same uncle who had perceived the unlimited mental ability of the boy, Zwingli was sent to Basle for further study. He enrolled in the Saint Theodore's Church School where he studied Latin, dialect, music and dictation. In four years he outgrew Buengli's instruction and was sent home for a fresh start. He was very good at debating.

His second venture in search of higher education was to Bern. Here, his desire to learn music guided him to a monastery. Previous to this he had voiced a wish to enter the cloister but his father would not give his consent. In 1498 he matriculated at the University of Vienna but was ousted in 1500. However, he was reinstated soon after. In 1502 he attended the University at Basle and afterwards taught classes in St. Martin's Church School. In 1504 he received his B. A. degree and in 1506 his M. A. All this training seemed to point to Zwingli's ultimately entering the priesthood.

After taking his Master's work at Basle Zwingli immediately began his duties as Parish priest at Glarus, a few miles from Wesen. It was

while engaged in his ministry here that his regard for Erasmus, the leading scholar of the age, began to grow by leaps and bounds. Every work, every action, from this point on, seemed to brook sanction from the noted scholar.

A new change in the young priest's affairs came when a friend informed him that the priest-ship at the Cathedral at Zurich was vacant. Zwingli immediately applied for the position (prior to this he was stationed at Einsudeln, 1516-18). His greatest opponent for the position was a Swabian. However, Zwingli won out while his former pupil, Valentine Tschodi, became rector of Glarus.

About this time Pope Leo X had received permission from the Lateran Council to sell indulgences for the purpose of replenishing his own personal coffers and the rebuilding of St. Peters in Rome. Bernhardin Samson was commissioned to sell these indulgences in Switzerland. Accordingly the papal legate started out to accomplish this mission. He arrived at Bremgarten, ten miles from Zurich to begin his work at that point when Henry Bullinger, father of Zwingli's successor, forbade him the church. Samson came to Zurich in a rage to lay his complaint before the Diet then in session. He put up at the Ox Hotel and there the town authorities found him when they requested him to leave the city. Thereupon Samson demanded a hearing before the Diet. When he appeared before that body he offered to send a messenger at his expense to Rome and the Pope to verify his commission. Felix Grabel was selected by the Diet to lay their complaints before Leo X and also to verify the commission. On May 1, 1519 the Pope's reply was delivered. He offered to withdraw Samson if the Swiss still desired it. At the same time he ordered Samson to be governed by the decision of the Diet. The result was that Samson left Switzerland.

Soon after the settling of this matter in Switzerland the plague arrived, killing 2,500 inhabitants out of a population of 17,000.

All this time Zwingli was making himself more and more of a thorn in the side of the Catholic Church. Certain teachings had been promulgated by Zwingli, teachings which were not in keeping with those of the Church and certainly not to the liking of the Bishop of Constance. This prelate called a meeting of the Suffrage Commission which was composed of Melchior Wittli, Joan Wanner, the Cathedral preacher at Constance and Nicholas Brindlin. In the charges which were stated no mention was made of Zwingli. The Little Council was then called by the Suffrage Commission. To this meeting the three People's priests of Zurich were not admitted. The Little Council, hearing the charges, Zwingli's name still not mentioned, called the Great Council, composed of 200 members. Again the People's priests were barred but

this time popular opinion, based on the Swiss sense of justice, prevailed and the three were admitted to the council after the Great Council had outvoted the Little Council on the matter.

The Committee or Commission responsible for the charges were instructed to avoid debate, but when they attempted to withdraw without Zwingli being able to defend himself, the Swiss sense of fairness again prevailed, and they were compelled to remain.

At the outset Zwingli did not advocate a break with the Church, and the Council, though reaffirming the injunction which prevented certain doctrines being taught in the Church requested an understanding as to what could be said by the pastors.

The Bishop of Constance was still dissatisfied and urged the suppression of the heresy. Still Zwingli's name was not mentioned. Finally on July 1, 1522, he secured a mandate from the Swiss Annual Diet at Baden prohibiting reformatory doctrines. Meanwhile, Zwingli began speaking in the nunneries, thus promulgating his doctrines even more than here-to-fore expected. Adrian VI, a kind and good man, attempted to smooth over the situation. He promised the City of Zurich the money owing them by the Papacy but this was never fulfilled.

On November 11, 1522, Zwingli resigned his pastorate but was requested by the Council to continue preaching while at the same time his resignation was accepted.

Meanwhile, the free thought which was so much cherished in the Cantons of the Alps, spread to France. There the new theology, as evolved by Zwingli, was introduced mainly by a man named LeFevre who was later put to death at the instigation of Calvin. Zwinglian theology progressed rapidly in the Northern section of the Netherlands. It was not until 1524, however, that a church thoroughly embodying the Reformed ideals, was established in Zurich. In 1525 the Mass was abolished and in the same period appeared Zwingli's Commentary and the famous Zurich translation of the Bible.

During the period which saw the spread of Zwinglianism Luther was actively engaged in the Reformation in Germany. The sudden unheralded rise of a kindred faith in like opposition to the Church seemed not to the liking of the German priest and teacher. He, therefore, throughout his entire career, furnished the Mother Church with Protestant assistance when it came to outlawing and persecuting those persons who professed belief in Zwinglianism.

The account of the attempt at reconciliation is most interesting. The Diet of Spiers, meeting on April 15, 1529, saw Catholics and Lutherans joining hands in refusing toleration to the Zwinglians. This final

break in the Protestant forces almost caused their extinction. Philip, the Landgrave of Hesse, therefore, perceiving the wretchedness of the situation, brought about what is now known as the Marburg Colloquy, October 1-3, 1529. Here, Luther, Melancthon, Zwingli, and Oecolampadius, met and attempted to come to an agreement. They differed on one point only at the conclusion of the meeting, that having to do with the Lord's Supper; the actual presence of the Lord's body and blood. In concluding the meeting Luther refused the hand of Zwingli. It is for this act that he is so vehemently and rightly criticized. The deaths of Zwingli and Oecolampadius a short while later was the cause of great rejoicing on the the part of Luther. The failure of the conference, however, had long repercussions. Protestantism was sentenced to a long, hard struggle by this disagreement within the ranks.

Returning again to Zwingli, little more can be added to this short but brilliant career which so thoroughly dominated Protestantism in German Switzerland. Internal affairs of a political nature began to occupy more and more time of the thinking element of the little Mountain Country. The theory of state's rights became a violent controversy. The "Forest Cantons" were envious of the power and independence of their neighbors, the "City Cantons". The enmity had grown to such an extent that the former group had formed an alliance with Austria, thus placing in danger their own freedom. The alliance did them little good and they were forced by the "City Cantons" to sue for peace. All would have gone well, no doubt, if Berne, the Ally of Zurich, had not have forsaken her just stand to further her own desires.

The first treaty of Cappel, April, 1529, was no doubt a victory for Zwingli, but in May, two years following, Zwingli's Protestant allies were again attacked. It was then that Berne deserted. On October 11, 1531, 2000 men of Zurich armed themselves to combat the forces of the Catholic contons. With them went Zwingli. The preparations for the battle were perhaps the saddest moments of Zwingli's life. Not only had Berne deserted but the grip which he had on Zurich was slowly slipping. Doomed, as he well knew, to be defeated he went on to give battle. Zwingli was wounded and was soon after discovered by the enemy. Not knowing his identity he was asked if he desired a priest. Apparently he did not hear the question for he kept on praying and it is then that he was recognized. He was taken prisoner and later burned. Thus ended the life of one of the most devout men of the Protestant Reformation. He was succeeded as head of the Reformed Church by Henry Bullinger.

Zwinglianism was on the decline in 1532. The leaders who followed Zwingli, although seemingly capable, were not equal to the task. Calvin, more dynamic, more vivacious, harsher and more uncompromising, was destined to guide the Protestantism in Switzerland and South Germany.

"WALK TOGETHER CHILDREN"**B. T. Medford, Pastor****Oak Street Church****Petersburg, Virginia**

The fear of total disintegration of our society and civilization, is driving men towards paths of social integration, and into a search for world unity. This is a "must" for our civilization and the "Moral Imperative" of our age. Either our society must integrate itself along the lines of human values or experience total disintegration.

However, those of us who believe in ultimate purpose, intelligent direction and beneficent causation in life, can see that our present confusion is the "birth-pangs" out of which will come a new sense of unity and a higher regard for human relations. The person who will take the historical view of life, will unmistakably detect all along the way, a belabored, yet sure trend towards total social unity and the achievement of permanent values in living.

This tendency is not only evident in our International Economy, as it manifests itself in the proposed Atlantic Pact, the Councils of the United Nations, with its significant and far-reaching Bill of Human Rights, and other contributions towards world unity and peace, but one sees also the formation and the work of the World Council of Churches, as an answer to the challenge to the church to make itself felt as a religious "leaven" in the social order, and to move in, as a unit, closer to the area of our present difficulties and confusions, and help resolve these into common views and hopes, such as will obviate our present futile gnosticism and our schisms.

It could be that the highest wisdom for the church is to be found in one or two outstanding propositions, to which it should dedicate itself. These are basic to further growth of unity and fundamental to our sense of "walking together".

First: The World Church should dedicate and commit itself to the proposition that doctrinal differences be progressively dissolved and that an interpretive unity and religious comity be established as goals and motivating ideals. Committing oneself to the above will mean the search for and the ferreting out of our common responsibilities to the religious and social well-being of mankind. This will establish a new point of departure for thought and activity which will admit no divisions, no warring concepts, nor any evidence of a narrow sentimentality. It will mean the discovery of the soluble sentiment in each religious tenet, which, taken together, will form a new element and a powerful reagent for the develop-

ment of unity and human goodness in the affairs of men. Thus, new vistas will be opened up, and new paths will be discovered amid the turbulent waves of our now uncharted seas.

Secondly: The World Church should commit itself to the proposition that agencies and operative techniques be created for the digestion and dissemination of the high ideals and pronouncements of a united Church, to the end that these be made practical and maintain a sense of relation to the world issues as they confront the church and its constituency. This should be done as a matter of instruction and information, rather than appear as a mandate on a hierarchical "buck-slip". This step must be taken and observed, if there is to be a connecting thread through the whole. For an ideal which has no feet to "tread the cities' streets", or one, which fails to link the human with the divine, is of no use in promoting understanding, favor and a world fellowship. Unless there exists a sympathetic and understanding bond between leaders and those whom they lead, an army becomes disorganized and ineffective. If a World Organization of Churches falls victim to the ever-present temptation to remain upon "the mountain-top" and not translate its vision into workable and understandable equations for the seeming insoluble confusion and perplexities of mankind, it, too loses power and influence and cuts itself off from its creator and sponsor, and the heterogeneous body which brought it into being.

To these, and other by-product expediciencies, men in the church, the world over, should commit themselves, as being roads toward a new sense of unity and understanding, and as a step towards the discovery of real life-values. For there is, undeniably, a "one world" tendency at work upon the mind and heart of man today; a striving, as a result of pressing necessity, to get back to the real basic fundamentals, in religion and politics and in society as a whole . . . such, as will over the years, become so contagious, that its influence cannot be denied, nor its power ignored by any institution in life.

Years, ago our fathers taught us and challenged us when they sang:

"Walk together children, don't you get weary,
There's a great Camp Meeting in the Promised Land"

THE MYSTERY OF HUMAN SUFFERING

By—Henry Preston Whitehead, Sr.

THE HUMAN CRY

This is the cry
 That echoes through the Wilderness of earth,
 Through song and sorrow, day of death and birth;
 "Why,"
 It is the high
 Wail of the Child with all his life to face
 Men's last dumb question as he reaches space,
 "Why,"

Jesus' Cry: "Eli! Eli! Lama Sabachtan!!" Matt. 27:46

Job's Cry: "Why died I not—For the thing which I greatly feared is come upon me." Job 3: 11-25

God's Answer: "Can'st thou send lightnings that they may go and say unto thee, 'Here We Are?' ". Job 38:35

The Book of Job is the most ancient and complete accumulated wisdom of the East. It is a poem written in a high flight style of poetry and poetic prose. It is artistic with lyrics of exquisite form, and surprising beauty. The dramatic dialogue and richness of its many metaphors reveal the depth of human suffering and feeling, and to preach it effectively one must use much of its language and have like feeling of those who are in tears. It is much like the Book of Revelation which furnished a most interesting parallel to the Book of Job and aids in its understanding. In both cases the beginning is happy and peaceful, then follows a long period of conflict; and in both, the ending is a great and glorious success both in character and outward expression. St. John wrote the Book of Revelation in tears and to preach it effectively, one must preach it in tears.

"Can'st thou send lightnings that they may go and say unto thee 'Here We Are?' ".—Job 38:35.

Lightning is not a thing of yesterday as a phenomena of the heavens it rode the crest of the clouds and flung its coruscations through the fields of immensity just as fraught with death and energy in the days of Job as it does today. Job might have seen the massive trees of Arabia split into splinters by its strokes and human beings killed, but the nature and power of this kind of motion in Ether was beyond his comprehension. Nature's great laws and forces are the steeds of the Almighty. Some are wild and fiery but all are subservient to His will.

Physical science declares that there is "an intangible, invisible ether which cannot be touched or tasted, or contained or measured or weighed

but yet is everywhere and in one form or another does all the physical work of the Universe. Lightning is one kind of motion in this ether, yet it is invisible, inconceivable, unknown to us unless matter to make visible is in its path." (Lewis Wright on light.—Chapter 18).

It is true that man in his amazing new speed of life and discoveries has been able to extract electricity from the heavens but does it produce the same effect as lightning? Rawlinson said "Even now with all our command of electricity our savants would from the best electrical machines find it difficult to produce the effect which often results from a single flash of lightning." Some years ago there appeared an article in a Boston Journal written by a Professor who had been making some curious experiments found that the amount of electricity in an ordinary flash is so small that it would require thirty-seven flashes to keep a common incandescent lamp burning one hour.

It is also true that the scientist in his onward and head-long speed of progress has been able to turn his "Giant eye"—the 200 inch Telescope on the heavens and photograph "Nebuli" that existed, he says one billion years ago, and has learned that one light-year is light traveling at the rate of 186,000 miles a second for a year, or approximately six trillion miles. Six trillion times one billion equals six sextillion—the distance to reach celestial structure of matter in gaseous state. Such a distance is simply too great and stupendous for anyone to grasp except astronomers. And now they look upon this achievement as a happy illustration of the power of mind over mind and mind over matter. But can the Scientist or Philosophers send Lightning?

Cato reading what Plato had transmitted from Socrates on the immortality of the Soul said, "It must be so. Plato thou reasonest well. Else whence this pleasing hope, this fond desire. This longing after immortality? Or whence this secret dread and inward horror of falling into naught? 'Tis the divinity that stirs within us. The stars shall fade away, the sun himself grow dim and age and nature sunk in years. But thou shalt flourish in immortal youth, unhurt amid the war of elements, the wreck of matter and the crush of worlds." He believed this world was made for Caesar. But can man endowed with immortality send Lightning?

While in the Federal services I was shown some of the implements and elements that make up the mechanism of what they call the Atomic Bomb. The scarce Uranium, the electrons and protons components of the Atoms and other elements so delicate in their celestial structure, so infinitesimal in their different states of existence are labeled in code characters for identification and safety reasons. We were told when these elements are properly constructed and active nothing more writhing, destructive and consuming exist; that they can churn seas, lay waste the ground, poison

air and some day may destroy civilization and man and finally consume creation. But let the "Atomicers," the bomb creators answer the Almighty "Can'st thou produce or send lightning?"

God called this beautiful cosmos out of chaos shaped it in beauty, symmetry and proportions. And after the creation of plants and animals he took the superior qualities of the animal kingdom—the strength and courage of the lion, the innocence and meekness of the lamb, the cunning and skill of the fox, the shying and instinct of the leopard, the tongue and wit of the parrot, the peculiarities and characteristics of the animal kingdom with which he created and formed in his own image and likeness that which He called Man. Then breathed into his nostrils the breath of life and man became a living soul—the Acme of creation which is just a little lower than the Angels and gave him dominion over the works of His hands and crowned him with glory and honor. And now can man with a living soul and glory crowned "send lightning?"

Through this phenomena we call lightning, God speaks to Job, since there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil. Is this a premeditated innovation by which God makes known his will or should we question his method? With a rainbow He spoke to Noah. Through an Angel He spoke to Abraham. He spoke to Moses from a burning bush, and he spoke to Satan in the presence of the Angels to consider the one that feared God. Now with lightning He speaks, to lift Job out of himself, to view the vivid speed and incessant flashes of lightnings on display in the heavens for Job's inspiration and comfort saying, "Canst thou send lightnings that they may go and say unto thee 'Here We Are'." That is, can Job call to the lightnings and bid them go where thou hast a mind to send them? And let Me hear them answer: Behold we are ready to obey thee.

The text is connected with a time of trouble such as there never was since there was a nation and yet at that time the prophet says "Jehova shall deliver his people." Eusebius fixes the time when Job lived, two ages before Moses, that is about the time of Isaac, eighteen hundred years before Christ, and six hundred years after the flood. The references to the laws in Deuteronomy are similar to those in the Code of Hammurabi which was before the Code Moses gave to Israel from Mt. Sinai.

Idolatry and Sodomy ran rampant and enveloped the nation. It was more hideous than before the flood when "every imagination of the thoughts of their hearts was only evil continually and God repented that he had made man," more revolting than an attempt later to build a city and tower on the plains of Shinah to reach heaven. In the former times only Noah found grace in God's sight. Now Job in the walled City of Uz and Abraham of Ur of the Chaldees, not far away, were God's only repre-

sentatives. Abraham destroyed his father's gods and with Lot went into the land of Canaan to found a new nation and establish a monotheistic religion, that is of one God. But God suffered Job to remain in the walled city of Uz for there was none like him in the earth, a perfect and an upright man—the greatest and wealthiest of all men of the East.

Prosperous Job becomes ill with a deadly malady. Deprived of all his immense possessions, children, and with a discouraged wife, becomes an outcast, outside the city walls of Uz on an ash-heap surrounded by relatives, friends and neighbors. He rejects the counsel of his three friends: Eliphaz, a venerable sheik from Teman; Bildad, a scholar from Shinah and Zopher, a prince of Naamah, and prolonged his final pleas to God for vindication of his intense suffering, as the murky clouds, lightnings, thunder, whirlwind, and a Voice came when Elihu, a young chief from Buz was orating or speaking.

At the same time he does not know of the conversation that took place in the "Unseen World" between God and Satan. He does not believe the half-truths presented by his three friends that the only solution of the problems of suffering is that All suffering is the result of wrong-doing. But he will soon learn that sometimes suffering comes as a test, sometimes as a punishment, sometimes as a teacher to instruct us, sometimes as a mystery as the text reveals. "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered: "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." Some mysteries we will never know, some we may learn hereafter as Christ said to Peter "What I do thou knoweth not now, but thou shalt understand hereafter." Last but not least all good men's lives end always with true success. There may be dramas, lyrics, and episodes, but no tragedies.

I have read the Book of Job from the original version. It is filled with old Chaldaic and Aramaic idioms, Hebrew proverbs, maxims and axioms of the ancient shepherds and Bards of Antiquity. It took me many years to learn why Job's three friends were wrong in the proverbs and sayings they offered to Job to prove God was just and Job was wrong. They were wrong when they argued All suffering is the consequences of wrong doing. Their colloquies cannot be reduced to syllogisms—David once said "All men are liars," but he may be pardoned for this rash statement and deductive method of reasoning since he admitted he said it in his haste.

Now, God's answer to Job through nature and the Shekinah puzzled him when out of whirlwind God said "Canst thou send lightnings? Where wast thou when I laid the foundations of the earth?" Repeat if you can the songs of praise, sung at the dawn of creation when the angels called the Sons of God and shining like the morning stars shouted for joy at

the coming of light out of darkness. Can you forbid the sweet flowers to come forth when the Pleides arise in the spring or open the earth for the husbandman's labor when the winter season at the rising of Orion ties up their hands? If you cannot command the rain "Canst thou send lightnings?" When Job wants comfort and consolation he speaks of Nazareth, the signs of the zodiac and Arcturus. But what has that to do with a man whose possessions are lost, children are dead and whose wife says, "Renounce God and die?" When Job wants vindication he speaks of the Behemoth, the Hippopotamus and the Leviathan, the crocodile and the Unicorn, the fable one-horn horse that scampers in the forest. He also speaks of the trained "Mounts" pawing in the valley and laughing at the scene of battle as glittering swords and rattling sabers and quivers pass by. But what has that to do with a man whose best friends condemn him as a wrong-doer, and whose hopes are blasted and whose body is racked with pain as he lay on an ash-heap, outcast, outside the walled city of Uz?

But the Shekinah, the manifestation of Jehovah's visible presence shining upon the dark background of the storm-tossed clouds said, "Shall he that contendeth with the Almighty instruct him?" Surely there is sin and misery in the world but because hearts ache, bodies die, shall we turn against the Almighty and ask for an explanation? Surely some are cut off in the prime of youth; some with high hopes of becoming leaders in their profession or calling, then comes disaster not of their making. Surely there are wrecks of all kinds, ravages of war, cruelties, oppressions, persecution which make it hard to believe in the perfect goodness of God. But in spite of these things and Job's sufferings he never doubted nor rebelled against God, only the false picture of God presented by his friends.

This voice coming out of the whirlwind was truly a puzzle to Job and for many years the interpretation was a puzzle to me. After years of absence I remember well of visiting my parents' home and the Old Free Chapel Church grave yard that contains the bodies of some who died before Grant took Vicksburg. On the appointed day the community gathered according to custom to decorate the graves and pay homage to the departed. At a certain hour they assembled with solemn mein and piety in devotion. I was asked to lead in prayer. I can never forget standing at the foot of my parents' graves who were resting as they had lived, side by side. My devotion brought memories of a mother who wrapped me in swaddling clothes, sang lullabies and wiped my infant brow to make room for comfort, that I might grow up to be a man. My prayer also was for others of like experiences. In the meantime dark clouds gathered thick and fast as they moved in the mournful skies but the peoples' devotion was not disturbed by rain and wind from the Gulf. All at once sharp streaks of lightning played above our heads followed with loud claps of muttering thunder in the distance. Like Job we did not know all the answers but we did

know that God was speaking and we believed what Jesus said "We will understand hereafter." Another thing all of us knew "We are traveling home to God in the way our fathers trod." But the answer to Job, however, is clear even though taught through nature, which science claims is imperfect. As a matter of fact there was no answer possible then, nor before Christ came, better than the one God gave, by showing his infinite power, knowledge, wisdom and goodness and saying to man, "Look at these works of mine which you can see and touch. See my manifold wisdom manifested in a thousand ways. See how good I am in ministering to the happiness of all living things? See how strong I am to guide the stars in their courses? See how vast I am that none can escape my eyes or care? See my knowledge that rules all nature and complicated things? If these things are so in that which you can understand, can you not trust Me in those things which you cannot understand?"

This part of the drama taught Job that there are some unsolved mysteries. But that this mystery—the Voice coming out of the whirlwind implies and demands Absolute Faith in God. After the passing of my wife, my daughter wrote me and said: "Daddy I know you miss Mama for we all do. Mama tried to adjust herself to conditions she found in life, but worked hard to make the best out of them" adding, "After all, life is but a series of adjustments." Since this is the best possible world, it becomes our duty to make the best out of it, for, "Sin is wrong adjustment to right laws." Anxious to learn more of human nature and behaviour I asked three Judges of the Court who were alone: Are the people getting better or getting worse? One said they are getting better; another thought they were getting worse and the third decided both were right and for many reasons. Then I remembered, Jesus faced this same problem and his answer was: "Let both (wheat and tares) grow together until the harvest." Prof. Henry Drummond in his program of Christianity designates this harvest as "the work of the Day of Vengeance." "Wherever the poor are trodden upon or tread upon one another; wherever the air is poison and the water foul; wherever want stares, and vice reigns and rags rot, there the Avenger takes his stand. Delay him not. He is the Messenger of Christ. Despair of him not. Distrust him not. His Day dawns slowly, but his work is sure." Through his suffering Job learned to make these adjustments. But the lesson is best taught by Jesus Christ who doubtless had knowledge of this Scripture and Job's suffering when he said "Behold the Fowls of the air for they sow not neither do they reap nor gather into barns, yet your Heavenly Father feedeth them. Are ye not much better than they?" "Which of you by taking thought can add one cubit unto his stature? Consider the lillies of the field, how they grow; they toil not neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Therefore if God so clothes the grass

of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you? O ye of little faith."

The Book of Hebrews contains a catalogue of names of triumphant pilgrims" who through faith subdued kingdoms, obtained promises, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, and out of weakness were made strong. Women received their dead raised to life again."

The lesson for Job is a lesson for all:

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy seat.

Application.

The Soul cries out for a good God, not a mere "Essence Increate," not a mere Power to make for Righteousness but a loving Father. The Soul needs faith in God and love to God. When the quaint Sojourner Truth was seeking to free her people from slavery and in direct extremity knew not where to turn for money or aid, she prayed: "O God, if I was as rich as you be, and you as poor as I be, I'd help you, you know I would, Now help me."

So the Book of Job, like Uncle Tom's Cabin, is not the Voice of one person alone, "but that vast body of the time pervaded by a spirit of hope or doubt or inquiry; a spirit voiceless until the Aeolian strings of the poet's heart feel and answer to its breathings." (Epic of the Inner Life, pages 89-90.)

"Oh for a Faith that will not shrink
Though pressed by every foe
That will not tremble on the brink
Of any earthly woe."

WHAT GOD'S CALL MEANT TO PASTOR CHHI**by Prof. Henry P. DeFree**

Dept. Religious Education, Hope College, Holland, Mich.

In these days when Christians are wondering what will happen in China, whether Communism will spread and whether missionaries can stay on there, it is refreshing to remember that God is ever calling workers to carry on the work in His church. God can call an increasing number of men and women in the church He has established to carry on, even if a large number of missionaries should be compelled to leave. The important thing for us is to remain true to our responsibility expressed in the command, "Pray ye the Lord of the harvest to send forth laborers".

It is encouraging to look back and see how God makes provision beforehand. In the year that the Japanese war started in China, 1937, a young man named Chhi Tat To came and said he wanted to enter the Theological Seminary. He was one of twelve to enter that year. How providential that so large a number heard the call that year, for the nine years of war that followed made it much more difficult to secure additions to the number of preachers. It was providential too that just that July when the war started in North China, the Theological Seminary was moving away from its location on Kulangsu and moving inland to a new plant in Changchow. For less than a year later in May 1938 Amoy and Kulangsu passed under the control of the Japanese. It would have been difficult to continue the training of those who had offered themselves or get new recruits if it had not moved before the war, into free China.

But our story is just about one of the young men who came in 1937. He had a fine position with an Oil Co. and was earning a good salary. But he felt God wanted him to preach the gospel. Why? A missionary lady had once suggested the idea to him. Also he had served as President of the C. E. Society of the Second Church, Amoy, and had had a taste of Christian work in it. So he came to me and said, "I want to enter the Seminary. I have earned a little money in these year, and although I have a wife and children who will have to be supported, I don't want any help while studying. I want to pay for it myself". There was a fine spirit of independence in that attitude. It did not prove too easy. But so he began his preparation just as the war began.

Nine months after he had entered the Seminary the city of Amoy, where his parents lived, fell into the hand of the Japanese. He was in the Seminary in Changchow but this change meant that he was going to be cut off from his parents until the end of the war, eight years later.

He did manage to get his wife and children out from Amoy into free China before that was impossible. However the war sent up living costs and the money he had saved did not go as far as he had expected. Nevertheless he remained firm to his resolve to be self-supporting.

In 1940 he graduated and took up work in the church in the city of Leng Na. Because of the inflation it was not possible to figure the preachers' salaries in money. Synod set a standard of twenty-five pounds of rice for each member of a preacher's family per month. The additional payment in cash was insignificant. Rice would provide the staple item of food, like bread and potatoes with us. The allowance was not too liberal for we found that theological students needed thirty-three pounds per month. Only if there were several small children could it meet this basic need. There was little provision in the salary for vegetables or meat. Nor was there a margin for clothes or school fees for children of school age. His savings therefore disappeared because he had chosen to give his life to the ministry. The self-supporting church he served did its best and lived up to its contract. But soon his wife was selling her jewelry so that her husband might remain true to what he believed God's call.

The church needed a new building. That was because a progressive official, years before, had decided the eight foot wide street would not do for a modern city. He widened the street by cutting off enough property on both sides of the street. The church had so much of its building cut off in front, and their back wall was on the river's edge; that they had not enough left to continue. So they got a new site and decided to build in spite of the war conditions. Again and again subscriptions were taken. Each time the rising costs brought alarming competition with the people's desire to complete their church. But he carried the work through to successful completion. Later he served another church, but hardship and deprivation continued. One year some of the children's schooling went by the board because of lack of school fees. Then he decided to supplement his insufficient salary by teaching some English in a government school a few hours each week. But he wrote, "I hope I can soon drop this so that I can again give all my time to the work of the church." He is now in his third charge. With a family of five children, two of them in High School, his problems are not easily solved. Inflation is worse than ever. It would be so easy to say, "Taking care of my family is also a God-given duty. I shall turn to more remunerative work and leave the ministry until this crisis is past". His determination and consecration are wonderful. Truly they are the work of the Holy Spirit.

This is but one of many stories of young men who during war years,

in trustful dependence upon God, chose the ministry. They are still carrying on with sacrifice and devotion. To have such pastors carrying on amidst political uncertainty and economic chaos, is reason for profound gratitude to God. If Communism should require that much of the church's work must be done underground rather than openly, such determined leaders are a great asset. But can they keep on in this spirit of consecration and sacrifice if we do not provide the spiritual power through our prayers?

THE REVIEW LABORATORY

Pass by Emanuel Baptist Church, Ridgewood, N. J., anytime after three o'clock of a Friday and one will see a huge sign calling attention to a "Night of Adventure" for all youngsters of the community regardless of denomination. The sign also sets forth the admission price, the large sum of nine cents.

For the second year this church has embarked on a similar program of interesting children in constructive play. So successful was the first year that more elaborate plans have been arranged for the second. In these Friday evening sessions the young citizens of Ridgewood will become acquainted not only with the art of playing together, but will become friends with the leaders of their community.

One member of the Emanuel Church became so interested in the project that he has provided woven membership badges for each child.

During the year these small people will have as their guests the fire chief of the town; Lt. Janas, of the police department; Mayor Malone, of the village, Judge Kessinger, of the district court; the librarian of the village, a prominent book dealer and a magician. At other times one of the English teachers in the village schools, Miss Marie Meyers, will bring the story.

Cooperating with this effort are such outstanding firms as Sheffield Farms and Kraft Foods. It goes without saying that there will be other adventures for the young people such as moving pictures, film strips and film slides.

Here, one church has attempted to provide wholesome recreation for an age which needs it the most. In too many communities the only outlet for this very active group is the result of their own ingenuity, or that which is available in the community houses of amusement.

Two things are accomplished in this adventure; the youngster is trained to look to his church for all needs, mental as well as spiritual; he

becomes used to going to his church for more than the proverbial Sunday School hour. It is no longer a one visit affair, it comes to him as a friend.

The second thing is that many of these young people who would never know their village officials, who perhaps would never realize the cardinal virtues of good government, will now know that all agencies with which they are surrounded are working for their good and happiness. One can well visualize one of these "adventure youngsters" meeting Mayor Malone on the street and saying "Howdy Mayor."

Significant too that every known agency of the community is co-operating in seeing to it that these nights of adventure are a success. Miss Marie Meyers, not only teaches during the day, doing a good job, but brings her talent into a church (not her own), another uses his hobby (a magician), for these children's enjoyment. Sheffield throws the weight of this company behind this venture.

All Aboard For Adventure can work in any church.

THE WORLD TODAY

WORLD CONVENTION AT TORONTO

Two kinds of delegates will enroll for the mid-century World Convention on Christian Education to be held in Toronto, Ontario, Canada, August 10 - 16, 1950 — those who will attend and those who will be able to share the proceedings only from afar. Receipts from all fees will be used to help defray the costs of the Convention program and, particularly, for assisting in meeting the travel costs of citizens of distant and impoverished countries. The fees of any who now enroll as fellowship delegates and later desire to attend will be applied on attendance registration fees.

By enrolling as a Fellowship Delegate any interested person may have a share in the Convention "in spirit," may feel that he is participating in the progress of Christian education throughout the world, and may help in a tangible way to manifest the global fellowship of those who are sharing in making known to children, young people, and adults in all lands that "Jesus Christ is Teacher and Lord."

Each Fellowship Delegate will receive a brief pictorial report of the Convention. One may enroll as many friends as desired by sending names and addresses and one dollar for each.

Any Church or group from which 25 or more individuals enroll **together** as Fellowship Delegates will receive a film strip of Convention pictures, including photographs of delegates from distant lands and thrilling episodes of this significant mid-century congress.

The roll of Fellowship Delegates in each country will be presented to the Convention in the opening session as a great demonstration of world-wide unity in Christian education.

Anyone desiring to share in the Convention, either by attending or by becoming a fellowship delegate may do so by filling in the enrollment blank and mailing it to World Council of Christian Education, 156 Fifth Avenue, New York 10, N. Y.

NATIONAL CHRISTIAN TEACHING MISSION**Statement for A. M. E. Zion Quarterly Review****by Dr. Harry H. Kalas****Director of National Christian Teaching Mission**

The National Christian Teaching Mission is a joint enterprise of the Department of Evangelism of the Federal Council of the Churches of Christ in America and the International Council of Religious Education. However, it includes many more denominations who are not a part of either of these two councils. During the past five years, the Mission has been projected in sixty eight communities in America. During the United Evangelistic Advance, which ends on January 1, 1951, it will be projected in seventy more communities.

This program claims comprehensiveness at the following points:

1. It is a community approach to evangelism which, at the same time, in no sense, presumes to ignore or replace denominational programs. Each church finally does its evangelistic and educational task in its own way, but through the Mission certain things are done which must be done together.
2. It is an honest attempt to integrate Christian education with evangelism for the purposes of human redemption.
3. Through a program called "Fellowship Cultivation," it employs many more groups and persons in the evangelistic task than has previously been the case.

The Mission is not a mere crusade of one week. It is designed to contribute to the permanent evangelistic and educational program of the church. However, there is an intensive week in which the churches work together in the Mission.

Plans for that week are made far in advance, both in the community and in each local church. Following is the pattern:

1. Each church secures a guest leader who will assist the pastor during the intensive period of the week. This guest leader may be a minister of a neighboring church or he may be one of the denominational executives in Christian education or evangelism.
2. The guest leaders and the host pastors, during the intensive week,

make up the seminar, the purpose of which is to bring to final consummation the four elements of the program for which preparations have been made in advance. These four elements are:

- a. A self-study in each local church to which a committee from each organized group in the church, plus the officary, are invited. The purpose of the self-study is to help each group to discover its share in the total evangelistic and educational task.
- b. A complete religious census is made of the community for the purpose of placing every man, woman and child on the responsibility list of some local church.
- c. A program entitled "fellowship cultivation" is projected whereby each organized group within the church assumes a share of the outreach responsibility. Fellowship cultivation is, in no sense, designed to take the place of other evangelistic efforts in the local church, but is designed to strengthen the total evangelistic and educational program.
- d. Program enlargement, which is the last element in the program, is the point at which Christian education and evangelism meet. In program enlargement, each church is helped to make new uses of the resources of its own denomination, in the meeting of the specific problems which have been revealed in the self-study and as a result of the census.

This program is closely supervised by a Joint Committee. We are proud to have Dr. James W. Eichelberger on that Committee. In addition to the Director, there is an Associate Director in the person of the Rev. Edward W. Gebhard. There is also a roster of seventy qualified directors who have been trained for the leadership of the Mission. The Rev. David H. Bradley of A. M. E. Zion Church is a member of this carefully selected company.

EDITORIALS

ELECTIONS IN NEW JERSEY

Before this issue reaches its readers, unfortunately, many of the major elections throughout the nation will have been decided. However, it is our belief that every minister should be made aware of the recent trend in election interest.

The church has long felt that the matter of the use of the ballot was one of individual choice, subject to no pressure from pulpit or pew, except in instances where local issues involved the moral tone of the community. Every minister had, as any other voter, the church held, that inalienable right of every American to vote as he saw fit. The church still holds that premise.

We feel that all Protestantism is keenly interested in the New Jersey elections. There is little doubt that Governor Driscoll has done a marvelous job. During his administration the state has made rapid strides in social relations which immediately captures the interest of every Negro American. More than that, it is safe to say that New Jersey leads the Nation in social reform. Nobody doubts this or dare doubt it and declare their belief in Christ.

The people of New Jersey can compare with satisfaction, her tax situation. She has escaped both the sales tax as well as the state income tax. That too, is denied by none.

But, and this is the sole point which we can see for the injection of denominational interest, Driscoll as Governor means no bingo—no church gambling.

Yet it does not take a churchman to point out the overall evils of gambling; and when the entire community and state must pay for the unbridled appetites of those who cannot control their urges, we look to our political leadership to do the **only** right thing.

Time after time it has been necessary to call the church's attention to her Christian course of action. No denomination should expect exemption from laws necessary and just. The Christian follower must lead the way—not follow.

So Governor Driscoll is opposed. We wonder if this is a new day in religious relations in America.

AN ASTONISHING AD

The Atlantic Monthly for September 1949, on page nine, carries a significant ad. Protestants reading it can hardly believe that which they see. There is little argument that the theory entertained by a few Boston professors is not a local ideology. It is brazen enough to question the authority of every other Christian denomination in the country, and the Atlantic accepts the ad! Of course any un-informed group can believe it is closer to the teachings of Christ than anyone else; but it definitely smacks of a type of dangerous ignorance that borders on outright dumbness even as to one's organization.

The editor has long reserved the right to criticise—yes—even his own church. Without that, violations of common decency would be more widespread, and we, no doubt, would be pharisaic. Even in that, our church is not unlike Christ. If there is one fundamental teaching of Jesus it is his respect of personality. Cease to respect your neighbor and his viewpoint, his right to probe, to require an explanation, and you may as well scrap ritual along with it.

The editor is sorry for any church that is ready to do battle on its "nearness to Christ" and he is sorry for the Atlantic whose willingness to accept the ad, smites every Protestant Christian to justifiable anger.

THE FEDERAL BILL FOR EDUCATIONAL AID

The editor would like to caption an editorial "What does it mean for you?" The late President Franklin Roosevelt declared the thing to fear was fear itself; but there is something else—the many headed perpetual enemy, selfishness. Selfishness can destroy more than any single force we have in America. Fear can be respect, but selfishness is just that and no more. When selfishness takes over, reason and fair-mindedness abdicate.

The Federal bill covering aid for public education has had and will have a hard, hard road because of selfishness. What are we losing? Well, who cares anyway? We're not interested in human personality or that Man of Galilee who had His ideals more than 1900 years ago. Negro children can remain God's step-children. Whole families can remain in educational darkness. Others can be relegated forever to 8th grade education simply because "I" cannot have a part of the cake. Yes, it's merely the old dog in the manger theory existant in the hearts of men and women who ought to know better.

What does it mean to me? It means Pastor Staffney's Sunday

School children have lost the opportunity for a first-class education. It means minister H. R. Hawkins' church school boys and girls will have to get along with the inferior frame building. It means M. S. Rudd's Vacation Bible School children will still face a long trek to State Teacher's College **if they want** to learn **readin, ritin and rithmetic**; all because we cannot agree to share our public cake with private institutions.

We deplore this unrealized dream—yet who would become a slave for a bowl of soup, even if we face intellectual starvation? Yes, the ideals of America are more important than avoiding a head-on clash with selfishness.

ON SACRIFICE

Most of us are in easy reach of the time when our eyes had to be lifted from the "wanted" immediate to long-range desires and aims. In other words, we are or have been on speaking terms with sacrifice. The trend is, however, to push the act as well as the thought as far back in our minds as possible and forget it.

Life never becomes too complicated or smooth that choices do not have to be made, nor does it ever reach the place where we are not faced with the need of thinking of the other fellow first, distasteful as that may be.

The late Reverend E. O. Cowan oftentimes reached down thru his gruffness to bring forth great truths. On one occasion he spoke of the sharing of his congregation—how time after time a pound of chops, a loaf of break, a cake, was shared with him by the lowliest member. He always declared we ministers were extremely fortunate not only for that which we received, but for that rich spirit of sacrifice.

We must be careful that the pulpit does not lose the basic element of sacrifice. Today, we have a better paid ministry—but receiving more should mean giving more. No minister can claim close kinship to God and at the same time look down on a congregation and see members whose act of sacrifice is greater, proportionately than his.

In the dim past, the editor can still see the shadowy form of "Uncle Bill". He never visited a sick person to our knowledge, never entered a sick room save his own. He was a poor churchman as far as church attendance was concerned and yet so closely did he exemplify that statement of Jesus "she has done what she could" that his deeds will be long remembered. A possessor of little money, the father of a large family, his one gift was the ability to provide firewood wherever

sickness prevailed. He asked no permission to invade the woodyard, never called for a glass of water nor cup of hot coffee or tea—looked for no fire to warm his gnarled hands—but steadily chopped wood that the anxious family might at least be warmed. With the setting sun he trudged over the hills to his home. He was a great soul whose thought for others will long be recalled.

Over those same mountain ranges where "Uncle Bill" walked there trod much earlier another great soul called Johnny Appleseed, who spent his life up and down the Ohio Valley and Western Pennsylvania planting—appleseeds—that early settlers might have the fruit of these trees. You long remember men of his calibre. The spirit of Christ is built on the souls of men who give of themselves.

True, the day of circuit riders is past. True, our concept of the Jesus way does not demand human punishment unto death, except in rare instances, but we must not forget the fundamental idea of the Cross. Christ's sacrifice alone, is not sufficient. We present "our bodies as a living sacrifice"—and there is no room for personal aggrandizement. Reality becomes stagnant without ever-recurring visions and men who make visions reality. The oft-quoted thought "where there is no vision"—is empty unless we bring to our world men who dare, rather than men who parasitically exist on the bones of other men.

PINKY

Pinky came to New York recently—another in a series of moving pictures designed to aid in better social relations. It appears to us that every denomination should endorse **Pinky** and all plays like **Pinky** even though the battle will always rage over techniques and decisions, small and large. In **Pinky's** case Twentieth-Century-Fox has done an excellent job even according to that great group of us who never know what we are talking about when we sit as critics of another man's art.

Now, if **Pinky** were a sermon we would be justified in taking the story apart. This we do know . . . **Pinky** has a good purpose and a high aim. Nothing else matters so much as those items.

Some of these hardened peddlers of prejudices will never allow themselves to be approached by liberal Americans. They might wander in to see **Pinky** and find that their consciences are not exactly dead.

You could do much worse than going to see the movie. And if your grandmother's apron strings will not allow you this opportunity, stop preaching against an institution which can do good, is trying, and is

making a fairly good success of attempting to correct our social ills.

When **Pinky** comes to town urge your members' attendance. They are going anyway to see worthless pictures. Films like **Pinky**, **Home of the Brave** and **Lost Boundaries** will never do the job they can do unless we back them with the theatre fares we give up anyway. They are more than "**nights of entertainment**", they are wholesome conveyors of the very thing man has been talking about in America since Thomas Jefferson and Thomas Paine.

If you can't boost **Pinky** don't knock the movies while she is in town.

WE WOULD LIKE TO DELIVER EVERY REVIEW

Yes, it makes us happy when we cut down on the number of Reviews returned to us. The number mailed (directly from the printer's) in October saw at least 35 or more Reviews returned. That's too many. If you are a subscriber and have not been receiving your copies check to see if your address has been changed. If you do not receive your copy we LOSE two cents so you know we want it to reach you.

THE GENERAL CONVENTION ON CHRISTIAN EDUCATION

The General Convention on Christian Education of the African M. E. Zion Church is scheduled to be held in the Hood Memorial A.M.E. Zion Church, Richmond, Virginia, August 1-6, 1950. The opening worship services will be held at 11:00 A. M. August First. In previous years the General Convention has been the largest gathering of Zion Methodism and it is expected that ministers and layleaders will begin now planning to attend the rich sessions which will be held that first week in August.

By the time of the next issue of the Quarterly Review the cost of the registration and board and lodging will have been decided and will be passed on to you. One need not wait until then to begin planning, however. If you are interested in a progressive church, if you wish to become acquainted with the best methods utilized in Christian Education, if you want a better church—come to Richmond in 1950.

For many years the A.M.E. Zion Church, led on by Dr. James W. Eichelberger has been one of the most informed denominations as far as Christian Education is concerned. WE BELONG UP FRONT SO STAY UP FRONT BY ATTENDING THE GENERAL CONVENTION IN 1950.

LOOKING AHEAD IN BOOKS

OLDER PEOPLE AND THE CHURCH

By Paul B. Maves and J. Lennart Cedarleaf

In recent years much of our church work has been geared to children and young people of the church much to the neglect of what the editor chooses to call the "present ministry." The successful church depends to no small extent on the individuals who are not only available for counsel but necessary to every organization. The matter of religion and the church is very vital to this particular group and the minister cannot afford to overlook this opportunity to serve. We recommend Older People and the Church.

An Abingdon-Cokesbury book.

JESUS AND THE DISINHERITED

By Howard Thurman

All too many people feel that the matter of racial conflict in America is well on its way to solution. This is far from the true status of affairs. Any work which in any way aids in the eventual solution of this matter should be a part of the minister's library. Mr. Thurman, co-pastor of the Church for the Fellowship of All Peoples in San Francisco, deals with Jesus, An Interpretation, Fear, Deception, Hate and Love, in facing the subject.

PASTORAL LEADERSHIP

By Andrew W. Blackwood

One of the most valuable books issued in recent months has been that written by Andrew W. Blackwood, Professor of Homiletics at Princeton Theological Seminary. The Editor of the **Review** feels that any minister who possesses this book will be able to find easier solutions to the problems which come up in the average church. Dr. Blackwood speaks about the goals of the pastorate, that which we all hope to achieve. Surely no minister can hope to be successful without a clearly stated listing of objectives. Too frequently this is not considered.

Most church problems are not so unique that they do not conform to a given pattern. To know just how common your problems are is worth the price of the book. In addition to the subjects mentioned above Dr. Blackwood discusses others including, music, evangelism, publicity, conservation of members, the pastor and the church school, the program for young people, missions, the men's club and the matter of the budget. We think so well of this book that we list the price, \$3.00.

THE THEOLOGY OF THE OLD TESTAMENT**By Otto J. Babb**

The growth of the God belief in the Old Testament is one of the most interesting phases of Bible study. Recently many of our Leadership Education Schools and Ministers' Institutes have been thinking of this angle of study. The Theology of the Old Testament is a book which might be of great aid both to the beginning preacher and the man who has been in service many years. It is extremely interesting to note just how Dr. Babb points out the development of the consciousness of God as it progresses in the pages of the Old Testament.

HOW TO INCREASE CHURCH MEMBERSHIP AND ATTENDANCE**By Weldon Crossland**

World Communion Sunday marks the beginning of a mass effort on the part of many Protestant Churches to reach the unchurched. This will be done, in many instances through the National Christian Teaching Mission, to which we adhere, and the United Christian Advance. In many communities there will be no concerted action by the churches and this book, written by a minister, may be of great aid to many. We urge its purchase.

THE BOOK OF THE QUARTER**THE MINISTRY: Edited by J. Richard Spann**

Seldom does a book so present itself that one is constrained to rush right out to secure it and sit down at once to read it. THE MINISTRY, edited by J. Richard Spann has just appeared (October 17) on the book shelves of the publishing houses and religious book stores and we urge every minister who desires to make more effective his ministry to secure his copy.

The book itself is written by some of the most outstanding men of the day: Bishop Paul B. Kern, Henry Sloan Coffin, Murray H. Leiffer, Joseph H. Sizoo, Russell Henry Stafford, Ralph W. Sockman, Oscar T. Olson, Otis R. Rice, Harold F. Carr, Weldon F. Crossland, Bishop A. Frank Smith, Seward

Hiltner, Nolan B. Harmon, Bishop Fred Pierce Corson, D. Elton Trueblood, Edward and Anna Laura Gebhard and Raimundo de Ovies.

What is the book about? The minister's qualifications, his call, his background, his preparation, his supreme task. It tells about his work as a preacher, as a priest and comforter, as a counselor, as a religious educator, as a leader of people and a builder of a program and as a director of public relations.

The writers even go into such items as the minister's health, his ethics, his temptations, his study, his home and his higher compensations. **GET THIS BOOK.**

Rev. L. C. Asbury
612 English St.
Greensboro, N. C.

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